

THE
ANTI-INFIDEL
AND
RELIGIOUS ADVOCATE.

"It is a duty we owe to God, as the fountain and author of all truth, who is Truth itself, and it is a duty also we owe ourselves, if we deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatever appearance."—*Locke.*

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**SUFFICIENCY OF THE GOSPEL
TESTIMONY.**

WE have already attempted to shew, that the Gospel miracles, to be rightly estimated, must be considered in connexion with their alleged cause; that they could not be rendered matters of common occurrence or ordinary experience, without being deprived of their distinctive character and intended use; and, therefore, that historical testimony is the only mode by which they could be authenticated and transmitted to subsequent generations.

Now, supposing that God designed to authenticate a given communication from himself to man, it does not seem improbable that miracles should be adopted as one means of proof; because the visible operation of a supernatural power must indicate the possession of that which human imposture could never acquire or display. But we may observe, that in two ways would miracles be the appropriate evidences of the alleged Christian Revelation. Sensible evidence, it must be allowed, in such a case, would be peculiarly applicable to establish certain propositions essential to be attested, as it would require no process of investigation in which reason could be mistaken or deceived, or which common

sense would be unable to comprehend. If it were asserted that the dead were revived, the withered hand restored, or sight given to the blind, ordinary men could not be deluded as to whether such events occurred at a stated time and place where such men themselves were present. The alleged miraculous act would not be obscure and doubtful, but positively true, or certainly false; there would be no degrees of veracity implied in its allegation: its performance must have been witnessed or not. The criterion, therefore, would be at once comprehended and applied; and he, who to such men alleged the possession of miraculous power, would the next moment be called upon to demonstrate his assertion. No extra power or exercise of the mind would be required in the witnesses, but they would only have to make the simple declaration whether an ocular test were supplied or not. It may therefore be affirmed that the persons to whom miracles were addressed, from the very nature of the events, must have been competent judges of so simple, though powerful and irrefragable mode of proof.

But independent of their immediate adaptation to those before whom they were originally performed, it may be further remarked, that the nature

of miracles would be calculated to render the testimony of witnesses definite, clear, and absolute. Alleged visible acts could not transpire without having their reality at once attested or denied, confirmed or confuted. They were asserted to be matters of public notoriety; not disclosed to a favoured few, but performed before multitudes; not occurring in one solitary instance, but frequently repeated. Now there are too inclusions in the preceding statement which must be attentively observed.

First, The alleged miracles profess to have had a number of witnesses; and if they had, the multiplication of testimony must increase its force and credibility. If five men, who could not have any sufficient motive to attempt deception, were to solemnly protest that they witnessed a certain occurrence, we should be inclined to give them credence; but if a similar occurrence were affirmed by fifty, our judgment would be the more powerfully impressed with the reality of the alleged fact. One might be deceived, two might be mistaken, but where a multitude testify to an event of which, from its nature, they are competent witnesses; where, from certain acts operating on their senses, there is an identity of conviction and belief; that testimony cannot be resisted without violating the first principles of knowledge and reason.

Secondly, That the gospel miracles had a multitude of witnesses, or a sufficient number to put the reality of their performance beyond cavil or refutation, is rendered certain by the contradiction which they would have excited had there been any means of falsifying their assumed reality. That publication of an alleged miracle, said to have been witnessed by multitudes, and wrought to prove doctrines in opposition to those current at the time, would excite the utmost scrutiny, is too obvious to require proof. The natural impulse of curiosity, and the danger which the miracles threatened

to existing opinions and interests, would render such scrutiny certain and acute. Now if at the time when these miracles were said to have been performed, no such contradiction were given; if the enemies of Christ, anxious to subvert his religion by every possible means,—by falsehood, persecution, and death,—could have disproved his alleged miraculous performances, can any one infer that they would have omitted to urge such a refutation? If any man were to appear, and attempt to introduce a new religion at the present time, and, in proof of his doctrines, to assert that, before a number of witnesses, on a given day, and at a certain place in London, he resuscitated a dead man; if untrue, would not the falsehood of his assertion be immediately detected? No man would attempt the authentication of his doctrines by the allegation of public and repeated miracles which he had never performed. Falsehood would be too open to detection to render the adoption of such a mode rational or probable.

In the earliest periods after this alleged performance, when there must have been abundant facility to have detected any existing and demonstrable falsehood, we do not find that the Christian miracles were ever denied. Josephus admits that Jesus Christ did perform miracles; the Talmuds, amidst all their bitterness of invective, afford a similar acknowledgment: Celsus, Porphyry, and Julian the apostate, do not attempt to deny the reality of their performance. The Four Gospels, supposed to have been published about the year 35 to the year 95, contained the account of these miracles, and never had their genuineness suspected or attacked by the early assailants of Christianity. Now this absence of contradiction, or direct acknowledgment, can suggest but one fair and valid inference, which is, that the miracles were performed as asserted by the Evangelists. They were presented as one species of authentication of the

Religion of Christ, and, as such, no opposition would have let them escape exposure had they been suspicious or false.

These facts fully vindicate the credibility of the Gospel relations, and demonstrate the veracity of the inspired historians. They had witnessed, with multitudes, the miraculous power of Jesus Christ; they received while others rejected his testimony; but while his attestations thus produced different effects, the fact of the miracles was declared by both parties. Now could any testimony be more complete? Had we received nothing but concurrent asseverations of the reality of the miracles of Jesus Christ, and of the truth of his mission, it might have been suspected that some great and singular collusion had been effected among the contemporary historians of the period, or that the whole narrative had been fabricated in a corner, and published when criticism could not examine the alleged data upon which it was founded. But when, denying his mission, reviling his character, and subjecting him to persecution, the same people admitted that he did perform miracles, what an irrefragable credibility is this to the truth of the evangelical history, and to the divinity of Revealed Religion!

The credibility of the gospel miracles is thus removed from every thing like valid suspicion. The *facts* which they declare are not denied by the early enemies of Christianity; and it would require a greater power of sophistry than even Hume ever possessed, to evince that the direct testimony in favour of gospel miracles is unworthy of credence: and it may be observed that any hypothesis which would demand a sacrifice of the principles of common sense, and a renunciation of those modes of attestation and belief in which mankind are compelled, by every day's experience, implicitly to rely. If the early objectors to the truth of Christianity,—those who were on the spot, with every possible

means to detect the falsehood of the history of the gospel miracles,—could find no just objection to their occurrence, how ridiculous must the philosopher, Hume, appear, who, with less means of information, and guided by sceptical conjecture, when the early enemies of Christianity were assured by absolute fact, declares that the gospel miracles are incredible! Here this great apostle of unlimited doubt would oppose his own hypothesis against that fact and experience which made the early opponents of Christianity acknowledge its miracles to be true.

GEOLOGICAL CHANGES.

It is, I think, impossible to consider the organic remains found in any of the earlier secondary strata, the lias-limestone, and its congenerous formations, for instance, without being convinced, that the beings whose organs they formed, belonged to an order of things entirely different from the present. Gigantic vegetables, more nearly allied to the palms of the equatorial countries than to any other plants, can only be imagined to have lived in a very high temperature; and the immense reptiles—the megalosauri, with paddles instead of legs, and clothed in mail, in size equal or even superior to the whale; and the great amphibia, plethiosauri, with bodies like turtles, but furnished with necks longer than their bodies, probably to enable them to feed on vegetables growing in the shallows of the primitive ocean, seem to shew a state in which low lands or extensive shores rose above an immense calm sea, and when there were no great mountain-chains to produce inequalities of temperature, tempests, or storms. Were the surface of the earth now to be carried down into the depths of the ocean, or were some great revolution of the waters to cover the existing land, and it was again to be elevated by fire, covered with consolidated depositions of sand or mud,

how entirely different would it be in its characters from any of the secondary strata; its great features would undoubtedly be the works of man, hewn stones, and statues of bronze and marble, and tools of iron, and human remains would be more common than those of animals, on the greatest part of the surface; the columns of Pæstum, or of Agrigentum, or the immense iron and granite bridges of the Thames, would offer a striking contrast to the bones of the crocodiles or sauri in the older rocks, or even to those of the mammoth or elephas primogenius in the diluvial strata. And whoever dwells upon this subject must be convinced, that the present order of things, and the comparatively recent existence of man, as the master of the globe, is as certain, as the destruction of a former and a different order, and the extinction of a number of living forms which have now no types in being, and which have left their remains, wonderful monuments of the revolutions of nature.

In a variety of climates, and in very distant parts of the globe, secondary strata of the same order are found, and they contain always the same kind of organic remains, which are entirely different from any of those now afforded by beings belonging to the existing order of things. The catastrophes which produced the secondary strata and diluvian depositions could not have been local and partial phenomena, but must have extended over the whole, or a great part of the surface of the globe; the remains of similar shell fishes are found in the lime-stones of the old and new continents; the teeth of the mammoth are not uncommon in various parts of Europe; entire skeletons have been found in America, and even the skin covered with hair and the entire body of one of these enormous extinct animals has been discovered in Siberia preserved in a mass of ice. In the oldest secondary strata, there are no remains of such animals as now be-

long to the surface, and in the rocks which may be regarded as more recently deposited, these remains occur but rarely and with abundance of extinct species; there seems, as it were, a gradual approach to the present system of things and a succession of destructions and creations preparatory to the existence of man. It is impossible to defend the proposition, that the present order of things is the ancient and constant order of nature, only modified by existing laws. The monuments of extinct generations of animals are as perfect as those of extinct nations; and it would be more reasonable to suppose that the pillars and temples of Palmyra were raised by the wandering Arabs of the desert, than to imagine that the vestiges of peculiar animated forms in the strata beneath the surface belonged to the early and infant families of the beings that at present inhabit it.—*Sir H. Davy.*

THE DUTY OF CHRISTIANS TO CHECK INFIDELITY.

Who can deny that it is the duty of every one who has felt the influences of Religion to support and disseminate those doctrines from which he himself has derived so much consolation and happiness, particularly at a period when the gigantic and overpowering stream of Infidelity is producing such baneful and devastating effects, and which is now, with the whirlwind's force, sweeping away the dearest interests of the human race:—it is, I maintain, the duty of every Christian to confirm the strong in the glorious selection which they have made, and to deter the wavering from the adoption of those principles which must *inevitably* tend to destroy their peace of mind in this world, and divest them of all hope of happiness in another. Yes, every professor is imperiously called upon, by the very precepts of the Chris-

tian Religion, to exercise the talents with which it has pleased Heaven to endow him, to their utmost extent, to the promotion of general and individual good, and to counteract the delusive glare of *error* which is now rapidly gaining ground.

Who can revert, but with horror, to the middle of the last century, when, both in Berlin and France, the minds of the men had undergone so great a revolution in those countries, that every means were adopted to obtain proselytes to the untenable and unphilosophical dogmas of Infidelity: so much so, that in France, (according to the testimony of De Luc, an eye-witness,) at the numerous circulating libraries, no works but those of Infidel writers were presented to the public eye: all respect for the sabbath was done away; the greater part of the shops continued open on that day, and the most noisy trades were exercised near the churches during the hours of divine service. This triumph of infidelity appears to have proceeded from a pretence that by the *progress of illumination*, the book of Genesis was discovered to be nothing more than a collection of *mythological fragments*. De Buffon, de Maillet, and Le Catt, particularly distinguished themselves in promulgating this erroneous opinion. The allurements of a new system, the pride of the human heart, which was taught to consider itself as emancipated from *prejudices*, and the disposition of the hearts of many to cast off *positive duties*, all concurred to embolden the Sceptics, and the abandonment of Revelation was very rapid:—indeed attention could no longer be obtained by those who spoke from the authority of the *Holy Scriptures*.

Many respectable Jews about this time, in consequence of these erroneous doctrines, which were fast gaining ground, no longer considered the Old Testament as an object of faith; especially as they were supported by a sect of writers who were supposed to have

acquired great knowledge in natural history, and possessed a great fluency of style. Thus did the nominal Christian become a stumbling block in the way of the Jew—and thus is the Infidel of the present day seeking to destroy the best interests of man. If the Christians amongst whom the Jews then resided, instead of destroying their faith in the Old Testament, had rather sought to confirm it, such of the latter as were truly conscientious might probably have been led, by the disappointment of an expectation which they so long had vainly cherished, to compare *their* books with those of the New Testament, and the result of such a comparison might have been the acknowledgment of their *Messiah in Jesus Christ*.

If such were the baneful effects of Infidelity in the last century, what may we expect will be the result at the present day—the boasted era of the *march of intellect*—when, surrounded by men who, corrupt themselves, feel a demoniac pleasure in corrupting others, if no antidote be used as a counteraction to the poison which is imperceptibly (though surely) insinuating itself into the very vitals of our fellow-creatures.

Every Christian who holds the truth as it is in Jesus, and is *really* zealous for the Saviour's glory, must feel it to be his duty, by every legitimate means in his power, to oppose the progress of Infidelity.

Awake! awake! ye that sleep; your enemies—the enemies of your holy religion—are vigilant; they profit by your negligence; they represent your silence either as proceeding from an inability to reply to their sophistical reasonings, or from a disposition to favor their designs!

Surrey, G.
Aug. 23, 1831.

WHAT IS PROPHECY?

It would be difficult if not impossible for imagination to conceive of any more perfect authentication than that of which the Christian Revelation is possessed. A system of imposture would endeavour to substantiate its claims by one species of proof, which would be found defective on close examination, and its relative authenticity would be refuted at every stage of rational inquiry. But the Christian Religion, with that comprehensiveness which bespeaks an extraordinary and divine origin, at once grasps antecedent proof, present demonstration, and moral credibility. In other words, it is sustained by the authority of prophecies, the performance of miracles, and the possession of moral authentication, which in the mass constitute all by which a supernatural communication could be rendered worthy of credence and proved to be true.

Now if, many hundred years before its occurrence, a specific event were foretold; if that event did not result from the operation of ordinary causes, but was altogether independent of human production or control, how could it have become the subject of prediction or foreknowledge? To anticipate a general effect from the operation of known results, is all that the power of man can accomplish; and even in this, he is often deceived in his calculations. Even between the commonest events there is a variation between the previous expectation and the actual occurrence. Indeed the short-sightedness of man is proverbial. If, therefore, a prediction, existing many centuries before the occurrence which it foretold, is contained in the Scriptures, what is the conclusion which it would naturally suggest? If its prior existence, and subsequent fulfilment can be demonstrated, it must be acknowledged as an event above the sphere of human power, or, in other words, that which human foresight

would never have discovered, and thence supernatural and divine.

There is no recorded instance in which unaided human reason was able to foresee the distant with certainty. In the ordinary affairs of life it is often impossible to predict or anticipate a result as it really occurs; and he whose conjectures approach the nearest to the reality afterwards ascertained, is accounted the best calculator. In all declared human expectation, some data are afforded for the conclusion which is drawn; the argument or supposition starts from something which is known or acknowledged,—from some well-known and demonstrable operation. But even with this advantage of induction from fact, nothing more than a general effect is ever prognosticated; its mode of occurrence is but rarely foreseen; and such is the short-sightedness of man, such the difference between expectation and reality, that it is proverbial that we “know not what a day may bring forth.”

Now if the Bible contain any declarations predictive of a distant event; if it specifically announce an occurrence that could not be effected by the operation of ordinary causes; and if such declaration or annunciation be verified by the subsequent occurrence of the predicted thing, we have a right to assume that he who prophesied was gifted with supernatural knowledge—that he was enabled by God to foresee or denounce that which the distance of time concealed from ordinary intelligence and observation. The constantly demonstrated limit of human knowledge must compel us to make this admission when the fact of fore-knowledge is established.

That the Scriptures do contain such prophetic annunciations; that future events, independent of the operation of ordinary causes are foretold, and that they did occur in accordance with the prediction, is a truth beyond the possibility of rational doubt. Without alluding to the whole of the books which are

avowedly prophetic, we will here only notice that of Isaiah. There is the highest proof that he wrote seven hundred years before the appearance of Christ, and that he foretold the first advent with a detailed precision truly superhuman, must be evident to all who compare his predictions of the Messiah with the events as they arrived.

"These prophecies seem almost to anticipate the gospel history, so clearly do they foreshew the divine character of Christ; his miracles; his peculiar qualities and virtues; his rejection and sufferings for our sins; his death, burial, and victory over death; and lastly, his final glory, and the establishment, increase, and perfection of his kingdom, each specifically pointed out and portrayed with the most striking and discriminating characters.*"

Now if Isaiah did thus declare that which afterwards occurred, what is the sound deducible inference? There is no way of denying the prediction or the occurrence: the antiquity of the prophecy itself is irrefragably established; and many of the facts which it pre-announced subsequently were exhibited in the appearance, life, character, and crucifixion of the Messiah. There is hence but one way of answering this inquiry,—that the prophet was gifted with superhuman knowledge by God. The impossibility of unaided reason ever discovering such an event at such a distance, is certain and evident from the ordinary character of the human mind: and it is more difficult to suppose that the concurrence between the prediction and the event was accidental,—the mere result of a fortunate conjecture, than at once to refer it to the inspiration of the Almighty. In the former case, there is an obvious inefficiency of cause; in the latter the cause is equal to the effect.

The prophecies of Isaiah, relative to the coming of the Messiah, are in-

deed miracles; that is, they imply the operation of preternatural causes. Their integrity is attested by the Jews, and it would appear that they, by their rejection of Christ, were made one of the most powerful sources of evidence in authentication of his mission. Had they, the depositaries of the prophetic records, adopted the Christian religion, it might have been inferred that they had conjured up some imposture to fulfil that which their scriptures predicted. But, adhering to those prophecies which announced the advent of the Messiah, and being themselves undeniable proofs of the antiquity of the books in which they are contained, the Jews stand forward as living authenticators of the truth of prophecy and of revealed religion.

Known only to the mind of omniscience, the miraculous incarnation of the Saviour could never have entered prophetic anticipation by the medium of conjecture: but the future threw aside its obscuring clouds at the command of God, and a distant and ponderous event was revealed to the mind of the prophet. The event occurred as inspiration described it; so that the prophecy is authenticated by the event, and the event by the prophecy.

Now were Christianity that fabrication of falsehood which is alleged by some, what probability would there be that it should *happen* to have this species of evidence attached to its pretensions? That a foreknowledge of the advent of Christ existed previous to its occurrence, is certain. To suppose, therefore, that any collusion existed between Isaiah and Jesus Christ, or that the prophet designed the cheat which Jesus effected, or that the coincidence between the prediction and the fact was accidental, must indeed be a tremendous demand on human credulity, implying the exclusion of all that is known as certain in moral or historical evidence, and a firm reliance on the merest conjecture.

* Gray.

THE PULPIT OBSERVER.

THE REV. LUKE BOOKER, LL.D., &c.,
At St. Michael's, Cornhill.

In aid of the Society for the Promotion of
Rational Humanity to Animals.

Are not these things noted in thy book? *Ps.* lvi. 8.

THAT the great doctrines of religion, as they concern our souls in the belief of them, together with the duties which ought to result as the consequent fruits of faith, should be the principal objects of a Christian preacher's attention, no one is more deeply convinced than he who now addresses you: nor, of such "weightier matters," in the work of the ministry, among those of whom "the Holy Ghost hath made me overseer," am I neglectful,—“not shunning to declare unto them all the counsel of God.” Neither, in the present temporary ministration, am I without a similar awful feeling towards you. Yet if, subordinate to these “weightier matters,” there be another subject that may have a beneficial influence on the human heart, by promoting kindness to the animal creation, shall such a subject be deemed improper for a Christian audience? or, by discussing it, shall we desecrate the temple of a God, “whose tender mercies are over all his works?” If, to those inferior animals, with which he has so bountifully stored creation for our use, which live to alleviate our toils by their labour, or die to satisfy our hunger, by affording us food;—if to these we can persuade men to extend kindness, and to forbear torturing them with unnecessary pain, we are surely fulfilling the designs of that Great Being who rejoices in the happiness of all his creatures; who, “when the morning stars sang together, and all the sons of God shouted for joy,” beheld, with a divine complacency, the works which he had made, and gloried in their goodness and perfection.

Whatever has a tendency to destroy, or even to diminish, this common happiness,—whatever occasions an avoidable pang to any creature which God has endued with feeling or sensation, is, doubtless, offensive to this great and good Being, “who hath regard to all the works of his hand.” Not only every act of cruelty from man to man, but every act of cruelty from man to the brute creation, is “noted in that book” whose awful records will determine the fate, the everlasting fate, of the human race.

In pleading the cause, then, of those dumb creatures with which we are surrounded, in lifting up my voice within these sacred walls, in behalf of those who cannot plead for themselves, let me not be thought to deviate

from the path of propriety, or of a Christian minister.

For, says an intelligent writer,* whose benignant spirit lately entered into the presence of his Maker, “the powers of the mind cannot be more honourably and usefully exerted, than in preventing the unnecessary extension of actual pain; or in pleading the cause of that class of beings to whom nature, though she gave capacity of pain, denied the power of remonstrating against their sufferings.” Nay, I have the authority of that Book which nothing can gainsay nor resist,—THE BLESSED BOOK OF GOD, for thus speaking on this subject: an authority, as if purposely dictated by the Holy Spirit, to move, to stimulate such responsible mortals as myself to the duty I am now discharging. The pointed application of the passage to the subject made me pause some time before I could pass it by as the thesis of my discourse. It is, in fact, an epitome of the discourse; and must forcibly strike all who hear it: “Open thy mouth for the dumb, in the cause of all such as are appointed to destruction.”† In this precept of mercy, are evidently meant to be included even those animals which man is permitted to slay for human sustenance, warning him not to inflict upon them, in depriving them of life, one unnecessary or avoidable pang. Surely, then, if for these victims “appointed to destruction,” he is divinely commanded to shew a merciful concern, every other animal not “appointed” for slaughter, is entitled to it.

Is it necessary, before a British audience, to plead this cause? Are not the natives of these happy isles celebrated afar for pity and compassion? Is there a nook in the wide regions of the earth, where misery pines, or where slavery weeps, whither British humanity flies not, “with healing in her wings,” to comfort all who mourn, “to break every yoke, and to let the oppressed go free?” No. The friendless, of whatever clime, or of whatever religious persuasion, here find their sorrows commiserated, their wrongs redressed, their wants relieved. “Jews and proselytes, Cretes and Arabians, Barbarians, Scythians, bond and free,” equally experience the liberality of this kingdom, “a little kingdom with a mighty heart,” or find in it a refuge and a home.

Numerous are the asylums for wretchedness which British compassion has raised, and copious the streams of bounty which flow for their support: so numerous, that, for almost every calamity incident to man,

* Roscoe. See his “Essay on the comparative Excellencies of the Sciences.”

† Prov. xxxi. 8.

the sufferer may find comfort and relief. Nay, so alive are the inhabitants of England and its sister isles, to the warm impulse of pity, that *this* part of their character has been termed a national weakness. Let real or fictitious distress but meet their view and implore their charity, and the cautious, calculating maxim, "Be just before you are generous," is frequently forgotten, or ceases too rigidly to influence. At such times, cold prudence restrains not a warm heart from fulfilling the purpose of awakened philanthropy,—from obeying this precept of Holy Scripture: "Open thine hand wide unto thy brother; to the poor and to the needy in thy gates." I use the term *philanthropy*, with a critical exactness, that gives me some degree of pain; and in a sense that derogates from the dignity with which it is commonly applied; for, I am sorry to believe, that those emotions of pity, just enumerated, are, in many a British breast, only excited by distress or calamity incident to man: emotions, which it may be necessary to inform the unlearned part of my audience, the word *philanthropy* strictly implies. The poor suffering brute is too often deemed an *unprivileged* object for either tenderness or compassion, and yet, with *kindness* towards the *brute creation*, I believe, will be found connected kindness towards our fellow-creatures. That such kindness particularly distinguishes the Supreme Being, no one who attentively reads the volume of nature and the book of Revelation, can entertain a doubt. In the volume of nature, we plainly perceive the superintending care and merciful provision made by the Almighty for even the meanest reptile; and, in the book of Revelation, we are assured that "not even a sparrow falleth to the ground" unregarded by him: that "He taketh such care for cattle," as to enjoin that the labouring ox shall be treated generously; and, with a delicate tenderness which every parent's heart will feel, that a slain "kid shall not be seethed in its mother's milk." From recorded instances like these, it is, that He who died to save the world, proposes his heavenly Father as a *MODEL OF MERCY* to man: "be ye therefore merciful," says the holy Jesus, "even as your Father in heaven is merciful." Nor does the Saviour of the world enjoin this duty from a greater regard for the creatures *experiencing* mercy, than for those who *dispense* it; because, as the awful decisions of final judgment will turn upon the test of mercy, *that* branch of it which relates to God's living creatures of an inferior order, will be found "noted in his book." God did not make them to be treated with wanton cruelty by man: and, therefore,

if man usurp God's power over them, he will assuredly be called to a severe account for his cruelty. Though the perpetrator of cruelty may think it "a light thing to be judged of man's judgment," in this matter; yet, if such judgment be analogous to the judgment of God, the opinion which every well-ordered mind will form respecting his conduct, ought to have an influence. If a person gifted with such a mind could say, "I would not enter on my list of friends (Tho' graced with polished manners and fine sense,

Yet wanting sensibility) the man Who needlessly sets foot upon a worm*:"—is it judging too severely to suppose that God will more favourably regard a merciless mortal? His own inspired Word says, "a righteous man regardeth the life of his beast." Therefore, he that regardeth it not, or that treats any animal with wanton cruelty, is *unrighteous*; and the penalty of *incorrigible* unrighteousness is eternal death!

It is said, and there is much beauty in the expression, that "man is the priest of nature;" that he was endued with reason and speech to offer up praises to the great Creator, for the vast congregation of inferior animals, which are ungifted with these distinguished faculties. He has also been called (too arrogantly) "the Lord of Nature." The *Guardian* of Nature, would be a more amiable, and he ought to study to make it a more appropriate title. But, how flagrantly does this *priest*, this *lord*, this *guardian* of nature, disgrace his high office, and abuse his power! How often does he cruelly torment, when pity should prompt him to soothe! How often is power,—that power which is delegated to man by the Father of the universe, for the *protection* of his creatures—how often is it wantonly exercised to injure and destroy! to weary out life by *protracted* sufferance, or causelessly to extinguish, at once, that vital spark which no human means can restore! I say, *causelessly* to do this, when no one good purpose can be obtained by it, no one end of amusement answered; unless it be *amusement* to witness the anguish, the tortures of the *feeling*, though dumb, part of God's creation! Dumb I should not call them; for their piteous cries are extorted by what they are made wantonly to feel; and they plead in a language too plain to be misunderstood, and too pathetic, surely, to be disregarded, except by those who are a disgrace to the shape of man! But, O God! "are not these things noted in thy book?" that awful volume in which the deeds of the wicked and unmerciful are recorded? "The beasts of the field

* Cowper.

cry unto thee," says the prophet, "and thou hearest them." Tremendous words to those who, by cruelty, occasion the cry of such pitiable sufferers! Their tortures, unjustly inflicted, will finally draw down on the torturers a heavier punishment than may now be contemplated!

To particularize instances of cruelty, thus wantonly inflicted,—to specify *what* animals are treated with savage barbarity, either by their merciless owners, or by unfeeling menials, is unnecessary. All nature remonstrates against such conduct. The tenants of air, earth, and water, arraign the sanguinary tyrant Man, for innumerable and unwarrantable wrongs committed upon them. The domestic bird, that feeds before your door, that is most signalized for his noble and courageous spirit, after being mutilated and armed with weapons of inhuman invention, is matched, to lacerate and kill his heroic adversary; who, in like manner, is mutilated and armed for the inglorious contest. And all this is done—for what? To make sport for,—perhaps to ruin an unthinking and unfeeling multitude! to induce them to hazard the profits of industry, or the well-earned fortunes of their ancestors; to provoke the shocking oath, the fierce dispute, the murderous battle, of beings who, nevertheless, call themselves Christians! *Christians?* O righteous Saviour! are these the characteristics of *thy* followers, and the actions which will meet with *thine* approval at the day of judgment? Are such persons "the merciful" who shall be "blessed by obtaining mercy?" the peace-makers, "who shall be called the children of God?" Alas! I fear these honourable distinctions are not their due. And, what will be their doom, if they die without repenting of their sinful, their cruel, their unchristian conduct? Let them and all like them, hear the Word of God, and tremble! "*They shall have judgment without mercy, who have showed no mercy!*" A detailed account of *this* species of cruelty, as given in the Encyclopedia Britannica, would fill my hearers with horror and amazement; with *horror*, at listening to such atrocious doings; and with *amazement*, that Englishmen should be guilty of them.

But not only for *this* inhuman practice (mis-named amusement) which unhappily pervades all ranks, and blends them in one common mass of impiety and degradation: a practice that is even shamelessly announced in the "public organs of report," as a species of emulative contest between county and county, throughout this enlightened land, not for this species of cruelty alone, must I con-

tent myself with arraigning a numerous portion of my countrymen. Look abroad on our public roads; or look daily in the streets of this great city, even on God's own day, when He commanded "that our cattle should rest as well as we"—there behold the generous horse that has carried an ungrateful master, perhaps in pursuit of pleasure, with ease and safety, many years—see it, at last, worn down by age and infirmities, contracted in that master's service, doomed to end its miserable days in painful drudgery! See the skeleton-remains of a once noble creature that was the admiration of a thousand beholders, and the proud boast of its owner—see it now famishing in the slaughter-yard; or respited thence from death, still longer to suffer *worse* than death,—hard labour for a purchaser, who himself is borne down by penury! For want of proper food, which its new master has not to give, its little remaining "strength faileth," and it sinks under a burden too heavy for it to bear! In this piteous state, behold it beaten for no fault of its own; and cruelly goaded to rise, even with the load that sunk it to the earth!

Passing by its meek-spirited fellow-sufferer that is marked with the symbol of that cross on which the Son of God atoned for human transgressions, and who distinguished the species by condescending upon one of them to make his triumphal entry into Jerusalem—passing by that much-abused race, I shall next briefly notice a race of *resembling* meekness, SHEEP. Forgetting that he is warmed with their fleece, and nourished with their flesh, their slayer too often inflicts needless misery on them on the very eve of their death. One of this class lately, previously to his driving five sheep into a market-town to be slaughtered, cut the sole from one foot of each of them. After this was done, their lameness, their bleating, and spotting the road with blood, attracted the humane notice that very properly led to an information against the culprit; who said, "he did it to save himself trouble; to prevent the sheep from running in the streets." The worthy magistrate who convicted him, communicated to me these particulars of the fact; adding, that he is assured this is a common practice.

With only one instance more of ill-treated nature will I wound your feelings,—of which I myself was an eye-witness. Returning from a journey, I was, for some time, impeded on the public road by a vast concourse of people (many of them in a state of intoxication, uttering the most horrid oaths) who were leading from the stake one of those noble animals which, at rural festivals, are frequently baited by dogs, kept solely for this savage purpose: and so cruelly baited had

been the poor animal I beheld, that its ears, nose, and lips, seemed *strings of bleeding flesh!* And yet so inoffensive was its nature, or so exhausted and broken was its spirit, that, notwithstanding all the injurious treatment it had received, it was led along like a lamb, amid the continued provocations of its enemies,—nay, even bearing one of them upon its back, with unopposing gentleness and submission! And well might it be thus gentle and subdued; for I was informed by a pitying spectator, that, *for four successive days*, it had thus been tortured without mercy! Gracious God! “are not these things noted in thy book?” Doubtless they are: and the doers of them must account to Him “who will punish the blood-thirsty and cruel man!” For all such deeds God will bring him into judgment. Oh! that my voice could reach the dark corners of the earth where the sons of cruelty hold their habitation! *Then*—the favouring grace of God giving it efficacious power—then might millions feel what those who hear me feel,—the complacency,—the blessedness of being tender-hearted Christians. For I am addressing those on Humanity who are *already* humane. I am painting the mischiefs—the atrocities—the soul-destroying deeds of cruelty to persons who would jeopardize their own lives to *prevent* cruelty throughout the whole creation. Is, then, the Word now preached profitless, because the hearts I am now addressing are not like the hard rock in the wilderness, penetrable only by a miraculous power? No. Though not a single obdurate person sit before me,—though every one who has ears to hear has a heart to feel—yet will not, I hope, the Word spoken be in vain to move all who hear me, beneficially in the cause for which I am the willing advocate. It may move you *now* to aid with your liberal offerings, and hereafter to co-operate with that Association, whose aim is to promote *generally*, “rational Humanity towards the Animal Creation,” and, *particularly*, to benefit this metropolis in a way that must receive the cordial approval of all wise and good persons. It may move you to strengthen the hands of an Association so excellent, by combining *your* efforts with *theirs* to obtain enactments which will conduce to the advantage of the metropolis, and lessen the aggregate of animal suffering: while, by restraining the wicked from being cruel, you may lead them one step towards salvation.

To accomplish purposes so desirable as these, an individual preacher’s ability is limited. He can only affect hearers who *require* no incentive to make them feel for God’s suffering creatures. He can only do what I have this day been doing—give pain

to benignant natures like yours,—the pain of *hearing* cruelties which ye commiserate, but cannot otherwise cure, than by endeavouring to stimulate the powerful to cure by prevention. Those who *inflict* these cruelties are not such mockers of God as to be *here*. No: scenes far different to the holy serenity which these venerable walls inspire, attract *their* wandering feet: scenes, which I will not pollute this sacred edifice by attempting to describe. Nor will I longer detain you than by exhorting all who have influence to go “unto the great men of the land, and speak unto *them*,” in the voice of petition, which the grace of God may prompt them to regard. I exhort likewise all heads of families and instructors of youth to inculcate upon the rising generation the corrective lessons of tenderness to the various tribes of irrational creatures over which Divine Providence has given man the dominion. And, parents! I exhort *you* more especially to do this: for, be assured, a savageness of disposition, leading to the horrid crime of murder, has often sprung from the unmolested seed of youthful cruelty. In many who sported with the lives and sufferings of dumb animals, in their early days, that seed has grown up to fatal maturity; a maturity that has led them, at last, to imbrue their hands in the blood of a fellow-creature. This dreadful truth, so finely illustrated by a celebrated artist,* was recently demonstrated in the boy,† who just before his execution, reproached his wretched mother with being the cause of his sad end, by not restraining his wicked and cruel propensities. Therefore to those young persons present, I would now speak, as the negligent mother ought to have spoken to her unhappy son. And first, my young friends, I would remind you that the eye of God is ever upon you, noting in his book all your actions. Think, then, how grievous to so holy and merciful a Being it must be, to witness any act of cruelty in you towards the creatures of his hand. Remember, He who made *you*, made *them*; and will avenge their cause against their tormentors, at the day of judgment. Remember, too, that cruelty, like every other vice, is progressive. If it begin by exercising its propensities upon small insects, it will go on, to satisfy the craving of such propensities, by immolating, without cause, larger animals: till, at last, deeds, which, without such progressing towards them, would have made the perpetrator shudder, are committed without remorse.

* Hogarth. See his Progress of Cruelty.

† The boy who was only 13 years of age when he committed the crime of murder, executed at Maidstone.

When Hazael was prophetically told that he, in like manner, would descend to the blackest depths of crime, "What!" said he, with horror, "is thy servant a dog, that I should do this thing?" Yet, by despising salutary counsel, he did it, and prepared the way for his own ruin.* When an ancient senate of the Areopagites were assembled in the open air, a small bird, to escape a larger one of prey, took refuge in the bosom of one of the senators; who, being of a cruel disposition, threw it so roughly from him, that he killed it. On which the senate instantly banished him from their presence, declaring that he who was destitute of humanity was unworthy of honour.

Wherefore, my young friends, shun cruelty of all kinds; as not only disgraceful, but as hardening the heart, and preparing it for the commission of the worst of crimes. Pray to be tender-hearted; and God will make you so; causing you, like "the holy child Jesus," to increase in wisdom and virtue, as well as stature,—growing in favour both with God and man. *That* favour will attend us all, of every age, in proportion as we endeavour to deserve it by a faithful discharge of duty: and, my Christian hearers! be assured that the duty on which I have addressed you, is of no small estimation in the sight of God and all good persons: for neither God nor man, nor woman, can love the cruel and hard-hearted. Be therefore kind to all the creatures of God's hand. Render their short existence comfortable, remembering it is *their only* existence; and *your eternal* one will not fail to be the happier, for such a conduct. Treat them with tenderness and mercy: and when you must shed their blood, according to the permission of the Almighty, do it in a way that shall least pain them: for, remember, my Christian friends, every *wanton* act of cruelty is registered in that book where all human transgressions are recorded.

THE REV. MR. LENNIE,

Curate of Milton next Gravesend.

THE REV. Gentleman founded his Discourse upon *Phillippians i. 27*: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." His object was to shew the superior light afforded by the Gospel for the guidance

of our life and conversation. The rules of life laid down by heathen philosophers, all partook of the nature of some favourite scheme which each formed for himself as the only means of obtaining happiness,—each scheme so different from, and contradictory to, the other—that while one represented pleasure, in all its forms, as the greatest possible good, others contended that the indulgence of the appetite and passions was the worst enemy to virtue. Hence the necessity for some certain standard for our conduct; and such standard was mercifully vouchsafed in the Gospel scheme of salvation, which formed a good and perfect rule of life, not to be misunderstood or evaded:—well, therefore, might the apostle exhort, "Let your conversation be as it becometh the *gospel* of Christ."

The Rev. Preacher urged upon his hearers to shew by their conduct—their faith and practice—that they believed in the Gospel; for while they worshipped its Author they must *love* and *imitate* him, and to enable them to do so, he had reduced the Gospel to the finite apprehension of man, thus leaving us without excuse, if we lived otherwise than as those who believed that Christ died for us, and that he will manifest himself again at the day of judgment—when "shall come forth they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Our conduct should also bear testimony to what we expect from the Gospel, viz., pardon, reconciliation, and acceptance with God; and it offered to man, in his present debased state, if he was willing to accept it—the peace of God—the joy and peace of the Holy Ghost. Another inducement for compliance with the apostle's exhortation is, the certainty that man has no continuing city here—that he was intended for a higher and better state of existence. Without such assurance and belief, what could prevent us giving vent to our lusts and appetites, and thus reducing ourselves to the level of the beasts that perish? We walk now by faith and not by sight, and the Gospel assures us of a resurrection, when those who have done well shall see God in the world to come. While in this world, man was intended to suffer trials and temptations, otherwise he could not

* 2 Kings viii. 13.

experience redemption:—but with all the mercies showered upon him, man was the only rebel to his Maker; every other portion of creation fulfilled the purpose of its formation:—"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

In conclusion, the Preacher cautioned his hearers from indulging the idea that because God had done much, little was left for them to do—it was rather a reason for greater exertions on their part.

REVIEW.

An Essay on the Origin and Prospects of Man. By THOMAS HOPE.

In our last notice of this work, we offered some remarks on what, to us, appears the fallacy of supposing that man originated from matter without the intervention of a plastic prior cause, and arose to his present physical and mental perfection from the successive evolutions of matter impelled by its own latent energy. In the present notice we shall offer a few observations on the author's hypothesis of original variety in the human species. A multiplicity of creations is indeed the natural port to which his doctrine steers; for if matter were invested originally with the properties of which Mr. Hope makes it possessed; if every particle contained the incipient germ of a future man, or any constituent portion thereof, we really do not see the least reason to confine the formation of man to the garden of Eden, while the ability and inclination, according to Mr. Hope, existed in every atom throughout the universe. A ubiquity of cause must have produced a universality of effect. The author, determined to maintain a *dramatic unity*,—if we may so term it,—in his hypothetical system; and, having once attributed vital energies to matter, he extends the sphere of their operation and effect to a proportioned boundary. On this subject he remarks,

"We cannot help supposing that if in every climate and region the first component elements of human beings have been diffused through the atmosphere, and spread over the

earth in sufficient quantities, as they seem to have been, afterwards to suppose the number of human beings which we have actually seen covering this earth, these elements must at first, and while yet unappropriated to such beings, have spontaneously, and without a miracle, *be made* in different regions to combine into embryos, and into later successive developments of more than one pair; and that it only was after of human beings as of vegetables and of brutes, a certain number had been thus combined into primary human individuals, that the elements of such beings became sufficiently rare and distant, no longer to be combinable into new individuals except through the attraction, medium, and suction, more forcibly and distantly acting, of the human beings already existing."

Here, the author makes it appear, that vital energy with which he invests matter, becomes so exhausted by the combinations for which it was designed and adapted, that the mode of human production and propagation became necessarily afterwards changed; and instead of spontaneous organization and generation, "without miracle," nature violated her mode, and multiplied the species by a new fashioned method, which thus displayed the early necessity for "radical reform"! But from the paragraph above quoted, we come to the deduction to which our present strictures will be directed, and which is thus stated by Mr. Hope:—

"This is, in fact, the only material, and, therefore, rational way of accounting for existence of the number of races of human beings, wholly different from each other, and each peculiarly adapted to the peculiar regions and climates in which they seem indigenous, which still propagate on this globe."

It is evident that the theory of Mr. Hope must attempt to shelter itself under the hypothesis which is here advanced: but without immediate reference to the declaration of Genesis, it may be affirmed, that the supposition of an original variety in the human species is not philosophically requisite, and that the arguments adduced in its support are not of a satisfactory character. Physical and moral causes appear sufficient to account for the diversified aspect of the human family; and when an obvious and certain mode of interpretation is near, we need not recur to one which is more difficult

and remote. The first striking difference between the inhabitants of different quarters of the earth, is that of colour; and the first inquiry is, whether there be any thing in the nature or influence of climate by which a variety of hue might be produced. Now a simple inductive process may here be adopted. We find in ourselves, that exposure to the sun, in our own country, deepens the cast of the complexion: the labourer, whose face, chest, and arms, are exposed to the action of the sun, become visibly darker than the more protected parts of the body, and beneath even the alternating skies of England will display a difference of colour. If we proceed to countries where there is a more intense action of the sun, we find the natives darker, and also the foreigners who may reside in those countries for any considerable period: and the nearer we approach the equator, the greater is the visible influence of heat on the human complexion. That colour is modified by climate, is therefore an established fact. Now to produce greater effects on the complexion, it seems requisite only to extend the period of exposure to intense heat, for an immediate change of colour is by no means necessary to our argument, nor is the sombre complexion of the negro the result of a few years subjection to the burning sand of Africa. The first inhabitants of such a region would become of a darker hue, and an increased predisposition to that hue would be gradually superinduced on their posterity. "The immediate matter of colour is the mucons pigment which forms the middle layer of the general integument of the skin; and upon this, the sun, in hot climates, appears to act in a two-fold manner: first, by the direct affinity of its calorific rays with the oxygen of the animal surface, in consequence of which the oxygene is detached and flies off; and the carbon and hydrogen being set at liberty, form a more or less perfect charcoal, according to the nature of their union: and next, by the indirect influence which its calorific rays, like many other stimulants, produce upon the liver, by exciting it to a secretion of more abundant bile, and of a deeper hue."* It is, we believe, acknowledged that

mental changes can be superinduced in the human constitution, and instances have been known of insanity springing up without hereditary descent, and being thence transmitted to several after-branches of the family. In the breeds of cattle, great changes, either of declension, improvement, organization, and colour, have been known to result from the same present stock. Hence the possibility of a superinduction, from peculiar causes, both mental and physical, is established. If, therefore, we consider the growing predisposition to a dark hue which the successive generations in a hot country would acquire; if we consider the influence of their habits and diet, and extend the operation of those influences through multiplied centuries, a strong argument in favour of the sufficiency of climate to produce confirmed difference of colour, must be deduced.

Mr. Hope, indeed, argues that

"No race of negroes has ever, in any of the regions which seem peculiarly appropriate to the production of whites, through the mere influence of climate, the temperature, the mode of life, the diet, or any other cause, than of the repeated crossing of breeds, been made to pass over into a white race."

To expect that a result produced by a positive influence of heat, and confirmed by generation after generation, through some thousand years, should be suspended by the reduced influence of a negative property, and in a smaller number of years than the former effect has existed, and through which it has been necessarily confirmed, does not appear a very philosophical conclusion. The only way to demonstrate that climate and an improved mode of life are insufficient to change the hue, would be to establish a colony of blacks in Europe, and let them propagate for as many years, at least, as the negroes have been known as a black people. This is the requisite extent of the experiment, which has never yet been tried, and we suppose never will. In such a way only could the relative force of the influences of different climate and modes of life be ascertained.

We have extended these remarks so far that the conclusion must be deferred till the next number. But we wish the reader to remember, that we detach, at present, the testimony of Revelation from this

* Dr. Mason Good.

inquiry, and on simple natural grounds conceive, that there is no necessity for the supposition of several races from difference of colour or organization.

The Voice of Humanity. Published Quarterly, by J. Nisbet, Berners Street.

THE laudable object of this periodical is to urge the repression of the cruelties which are inflicted on the animal tribes. The necessity for some efforts being made to prevent the unnecessary sufferings which the brute creation too frequently endure, will not be denied by any Christian, especially if he have witnessed the savage ferocity with which animals are treated when being brought to the metropolitan market. To every species of suffering are these poor creatures subject, but the most aggravated are caused by the needless barbarity of inhuman men. The situation of the cattle market is perhaps the worst that could be selected; and it is galling to find that its evils are confessed, but not removed, on account of the specious plea of "vested interests." Passengers in the street are endangered by the animals, often goaded to madness by cruelty, which are driven through the streets on market days; whilst the poor beasts themselves are often injured in quality, and exposed to abuse, by being driven an unnecessary distance through the crowded avenues of the metropolis. Nothing but English stolidity would continue a market in the interior of Smithfield. We are happy, however, to find, that "The Association for promoting Rational Humanity to Animals," and for which the above periodical is published, are using strenuous efforts to reduce the sufferings of the animals destined to supply food to man. The Religion of Christ includes every mode of tenderness and humanity, and the protection, support, and solicitude of its divine author are extended to the irrational species as well as to man. We have therefore noticed the above work, which is intended for an object which all must deem desirable and good. A sermon which we have reported will fully shew the bearing of religion on general humanity; and its excellent arguments and philanthropical sympathy, will, we trust, be appreciated by those who admire just opinions and feelings.

POETRY.

WHAT IS MAN?

O WHAT is he whose carriage would proclaim
Superior independent dignity, [man,
Who would, o'er earth and o'er his brother
The rod of power and domination sway?—
I saw him in the scene where gaudy wealth
Threw dazzling radiance on all around;
Where riches woo'd invention to display
Their powers in vast magnificence!
Soft music trembled through the air, and light,
Refracted by a thousand gems, appear'd
In ev'ry brilliant and enchanting hue;
While odours still their sweetest scent diffus'd.
It was the hour of pomp, and he,—elate
With grandeur, and obsequious serfs around,
Who to his guests inclin'd the bending knee,—
Swell'd with the pride of his delighted heart,
And idolized his own nobility,
His quarter'd arms, and family descent.
How great, how dignified, and wise, I thought,
This wondrous brilliant man! And what is he?
Responding reason said. The scene was chang'd
By fancy's instant power; and far away
I bore him from his glittering grand retreat.
His raiment, rich in artificial dyes,
And lustrous stars, were soon remov'd; and
thus

Denuded of his pomp, I then beheld
An alter'd being, whose e'er changeful form,—
The frequent pride of his admiring eye,
Which oft he boasted his peculiar own,—
Belong'd him not, but was a loan obtain'd
From nature's wardrobe of atomic dust;
And by some liquid latent power combin'd
Into the form organic which he wore,
And which inflated fancy called his own.
Change and dependance mark'd this mighty
man:

His lungs, with eager invitation, sought
The aid of the surrounding vagrant air;
His heart, his life-blood humbly too implor'd
The sustentation of earth's liquid floods,
To pour the stream thro' his dependant veins,
And thus preserve precarious borrowed life.
Yet, e'en the particles which made his form,
Despis'd their office, and e'er stole away
To join their kindred atoms in the air,
And be resolved to their preceding state.
Dependant thus, by charity supplied,
Conjuring nature to bestow her alms,
His pride was unsubdu'd! His inward mind,
His faculties of thought were then display'd:
His heart was open'd, and I then beheld
Infirmity with turpitude combin'd,
Which conscience ne'er could justify or love.
His pulse declin'd, his lab'ring bosom heav'd
And struggled to imbibe the passing air;
His glaz'd eye roll'd in wildness and distress,

Death now approach'd, and dread convulsion
told

That he had pierc'd the dying mortal's heart,
And bid corruption her dark task begin.
But pride outliv'd him: and the waving plumes,
The baton'd band that walk'd beside the
hearse,

The splendid pall, the crimson silver'd box,
In which the worms partook of their repast;
Declar'd the deathlessness of human pride;
And, o'er the pompous vault, where he was
laid,

A gilt and quarter'd 'scutcheon told the tale
Of his distinction and descent, who now
Was decomposing in the putrid grave—
The sport of satire, and the sneer of worms.

Of human weakness this the gen'ral view—
The view of man in his oft envied state!
O when inflated vanity would swell,
And pride dethrone humility; when'er
The self-esteem and latent-felt applause
Invade the empire of the Christian breast,
And strive a despotism there to gain,
Through the delusions of a fallen mind,
Survey his best estate, and then inquire
Of rigid truth and reason, What is man?

P.

THE GOOD SEED.

By the late Bishop Heber.

O God! by whom the seed is given,
By whom the harvest blest;
Whose word, like manna shower'd from heav'n,
Is planted in our breast!

Preserve it from the passing feet,
And plunderers of the air;
The sultry sun's intenser heat,
And weeds of worldly care!

Though buried deep, or thinly strewn,
Do thou thy grace supply;
The hope in earthly furrows sown
Shall ripen in the sky.

REPERTORY OF FACTS, *Observations, and Intelligence.*

INFLUENCE OF REVELATION AND SCPTICISM COMPARED.

REVELATION, by displaying the true character of God, affords a pure and perfect standard of virtue; heathenism, one in many respects defective and vicious; the fashionable scepticism of the present day, which excludes the belief of all superior powers, affords no standard at all. Human nature knows nothing

better or higher than itself. All above and around it being shrouded in darkness, and the prospect confined to the tame realities of life, virtue has no room upwards to expand; nor are any excursions permitted into that unseen world, the true element of the great and good, by which it is fortified with motives equally calculated to satisfy the reason, to delight the fancy, and to impress the heart.—*R. Hall.*

THE CHINESE ERA.

THE Chinese have three different cycles. The *great* cycle, called *Fan*, is of 10,000 years; they recommenced it in 1584 of our era. The *second* cycle is 50 years; it commenced at midnight of the winter solstice of the 21st year of the reign of *Hoamty*. It has already been renewed 75 times, so that the year 1771 is the 28th of the 75th cycle. The *third* cycle is the last, and only comprises 12 years, each of which bears the name of a beast, as the *mouse*, the *ox*, the *tiger*, the *hare*, the *dragon*, the *serpent*, the *horse*, the *sheep*, the *ape*, the *hen*, the *dog*, and the *hog*. These names are those of the twelve signs of the Zodiac. The Chinese year is a *lunar* one. They commence it with the new moon which happens at the sign *Aquarius*.

ON HUMILITY.

WE are truly humble when we permit others to discover faults in us, which we ourselves are not willing to own, and when we receive their rebukes and corrections with patience and a sincere desire to profit by them. Self-love conceals from our view many of our frailties; and while we indulge this passion we cannot but be surprised that they should be discovered in us by our fellow-creatures: but true humility will make us distrust and think lowly of ourselves: it will also make us turn to God for his grace to conquer our evil dispositions; and then, even the corrections of our fellow-creatures, however severe, will not appear more than we deserve.—*Fenelon.*

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